

THE
Mourner Comfoited:
OR,
EPISTLES CONSOLATORY:
WRIT BY
HUGO GROTIUS
TO
Monsieur *Du Maurier* the
French Ambassador at the *Hague*.
WITH
The Ambassadors Answer.
AS ALSO
A Consolatory Epistle to *Thuanus*.

Perused, and recommended to
the Worl'd by *John Scott. D.D.*
Rector of St. *Giles* in the Fields.

L O N D O N :
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IMPRIMATUR.

*C. Alston R.P.D.Hen.
Junii 12.
1694.
Episc. Lond. à Sa-
cris.*

I Having perused this Translation of several Pieces of that Excellent Author Hugo Grotius. Together with one Answer of Monsieur Maurier to the first Consolatory Epistle, do highly approve of, and earnestly recommend it as a very effectual Antidote against immoderate Grief for the loss of Friends or Relations.

From my House at
St. Giles in the
Fields, Apr. 24.
1694.

John Scott.

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HUGO

HUGO GROTIUS,
HIS
Consolatory Epistle
To the
French Ambassador
DU MAURIER,
Upon the Death of his
Lady.

Most Illustrious Lord,

I Am thus far indebted to
my Prison, that the Evils
of other men come later
to my knowledge ; even your
A 3 wound,

wound, which otherwise I should have known among the first, by reason of that friendship wherewith you have honoured me, I now understand last of all, like unto those things that come to pass in the remotest parts of *Europe*. This will excuse the slowness of my duty, which yet beside necessity hath reason enough to defend it ; for those consolations are wont to be more acceptable, which are then applied, when the first storm of sorrow is past, and that pleasure (if I may so speak) of grieving is abated ; when the mind now wearied with its disease, begins to be willing to admit of remedies, and

and to suffer the touch of some helping hand: I know how you were affected with my calamity, and thence you may understand, I am not unsensible of your sorrow. Let us, if it please you, mingle together the causes of our grief, that we may together seek for comforts, and when we have found them, make use of them together. Neither am I ignorant, how little, I that am so destitute of all aids both to my mind and body am able to bring unto this purpose, which is not already better and more effectually alledged and expressed by the professors of wisdom, or eloquence, or piety, who have heretofore set up their Stan-

A 4 dard.

dard against immoderate mourning, but I am taught by my own experience, that that can never be too much repeated, which is never enough remembred. We must force and call back into use the arms, which by length of time are grown rusty; besides, the advices which are given in general words, as spoken unto all, are wont to pass by with less observation: but when they are applied to one pirticular case, having no other mark to hit, they pierce and have a more strong effect. At our first entrance upon this work, we must seriously consider, whether the grief of the heart be in the number

number of those things over which our labour and industry hath any power. For if necessarily and naturally we do all grieve so much, as the greatness of the occasion, and the immutable frame of every ones mind requireth, it is easily understood all pains to the contrary is taken in vain. Nor doubt I but rude minds surprised with some such perswasion, do sometimes give up themselves to the possession of grief, as of a disease incurable: they feel sad thoughts come into the mind unseent for, whence follows that pressure of the heart contracting it self, which we call *Mæror*, and so without more ado, they

A 5 throw

throw down their arms in despair of victory: but we, (who besides our inward experience which only rightly observed might suffice) have the helps of excellent arts, and the use of learned and wise mens labours before us, cannot be ignorant of the truth in this point, if we please but to rowse ourselves up, and draw forth what we have hid within us. The truth is this, those first appearances and the sudden motions arising thence, which the wise compare with the twinklings of the eyes, are without our power; but to admit of those appearances, and let them without judgment and discretion into the closet

closet of the heart; or else to pass a strick examination upon them, and weigh them in the scale of reason: also to loose the reigns, to the affections, or to restrain them; this for the most part is within our power: that Sorrow may be overcome, Nature it self teacheth us; for, if by no other means, it is at last consumed by time. Art imitates Nature; the Physician observing any disease mitigated by natural sweat, endeavours to ease his Patient sick of the like disease by Medicines that procure sweating. The new Philosophers, the Chymists, worthy of more praise and favour, if they did

not

not corrupt the glory of their excellent inventions by vain glorious promises, teach, that the nature of metals is ambulatory, and by long continuance of time one is changed into another: and herein consists their industry, to promote the indeavours of nature, and hasten that effect which will at length be produced: such is the office of right reason in overcoming sorrow. Sorrow hath this good in it, above other evils it bears not age. Other diseases of the mind are nourished, this is wasted by time: it cannot maintain it self, and without any force opposed falls of it self. What nature promiseth at a longer day,
reason

reason presents and pays down in hand. Let us therefore, as it is the property of art, follow the steps of nature, when by little and little the grief of mind departeth, there is for the most part no change in the thing it self; yea, the incommodity that was, often becomes greater, as when he that hath lost a Friend or Wife declines to old age, wherein he hath most need of helps. Whence then arises that calm in a mind so much troubled before? truly hence, the appearance of the thing that causeth sorrow, is more seldom in the eye of the mind; it slides by, sticks not, it touches, doth not press or pierce the mind; and at

at last it doth not so much as touch it. Consider now, whether every one be not able speedily to cure himself, and hasten his own injoyment of so great a good; most of us not only suffer, but create our sorrow, whilst we yield our selves to sudden cogitations; in mourning especially where the vexation flatters us under a shew of piety; those sad thoughts we cherish carefully, and to our own hurt patronize; doing like them that seek for Looking-glasses, which represent Bodies greater than they are. Surely, the will of man that hath such force to hurt himself, might do somewhat, if it pleased for his own ease.

Sorrow

Sorrow is an enemy to us, we cannot deny ; the leanness of an exhausted body, paleness of countenance, dejection of mind, (causes of grief for the most part more just than that for which we grieve) shew it to be an enemy. In the dealing with an enemy what are we wont to do ? If he be strong, and at the first onset violent, whilst your forces are not yet come together, the first caution is to decline the battle, afterward when you are assured and confident in your strength, you shall march into the Field and display your Colours ; even so the appearance of your loss being fresh, and your mind tender, it is best to bend your thoughts another way :
none

none may do it more easily, excellent Sir, than you, who need not seek employment, you have in your charge affairs of so great weight and labour, that they may very well take up all your thoughts: the King whom you serve, the greatest and most Christian, the difficult times, the many and various busineses of your office: what else do they all say to you, but, *attend your work, you are not at leisure to be a Mourner.* Most true, is that old Saying, *The mind is prevalent, where you put it forth and use it;* certainly it is there to be used, where our labour may be to good purpose, that is not in mourning but in the service of your

King

King and Country , it is no more than ordinary common sense, which the Greek Poet hath adorned with Elegant Expressions to this effect,

*If ills were cured by our weeping eyes,
And tears could wash away our miseries ;
Thy tears were worth gold, which I now must blame,
For weep, or weep not, evils are the same.*

I know that, said *Solon*, and I weep the more, because I can do no good by weeping ; this very foolish Saying of so wise a man, may be an example to us, how much sorrow darkneth

neth the Judgment in that it made *Solon* himself to speak unwisely, for in those things wherein care and industry is of any force (among which things, sorrow is one as we have said) we must observe, not whence the passion comes, but whether it goes, this is the office of reason to look forward, not backward: wherefore he that doth any thing, ought often to put the question to himself, why do I do this? why do I hope? why do I desire? thus if one asketh himself, who cherisheth his grief, and endeavoureth not to correct it, he shall see how nothing can be answered. But you

you may object, it is hard and inhumane to expel out of your heart the thought of her you loved so dearly, and so deservedly ; not less for her virtues, than because she was your Wife : remember 'tis required but for a time, and, as in a labyrinth, this way leads you to a place contrary unto it, so doth a short abstinence conduce to the better concoction and digestion to the food you shall eat. I will have her live in your thoughts perpetually, but so that the memory of her may delight, not torment you ; 'tis an injury to her, when she is called into your mind, to create her Husband sorrow; let her come then,

when she may come, into the quality she was wont to come fair, kind, and cheerful : this Image of her, which now occurs to you sorrowful and leaving a troublesome remembrance of her, is false and resembles her not. I do now foresee the time when that sweetnes of manners, that love and reverence of you, that unwearied care in the good Education of her Children, that sincere Piety toward God, and whatsoever in many of that Sex is wanting, in some few is most praiseworthy, will offer it self to your mind, not only without danger, but with sense of joy : when it will delight you to remember her, and to set before

fore your Childrens eyes all her actions as the best samplar for their life: only for a little while put by the thought of her, which you shall afterward resume with advantage; to this end, as I was saying, will those many weighty affairs, which being enough to oppress another, sit lightly upon you: now is the time, if ever, to be immersed in publick cares, and suffer no room at all in the mind to be unpossess'd; nor are the conferences of friends unprofitable, provided they be men of courage and wisdom, not such as commend themselves by the imitation of your sadness. Confer with the dead also, and turn

turn over Books with greater diligence now than ever ; and let that which was but your recreation, now become a part of your labour. Books will not only give a safe retreat from the enemies fury, but arms also against the enemy ; for whether you contemplate with your most capacious Soul the nature of things, you will find nothing is without the empire of death, no not the Elements themselves ; it is the most Universal Law, which condemns every thing that is born, to die, and it were great ignorance to think one person can be exempted from the common ruine : Or, whether you turn to the Morals among that

that fair company of Virtues, you shall behold *fortitude*, of a firm body, a head lifted up, a cheerful countenance, but among the vices, *sorrow*, malignant, pale, of a cloudy brow, and down cast looks; or whether you search the *Animals*, you shall find examples of men who have born the deaths of Parents, Children, Wives, with a mind less moved than ours is at the reading of a Story: Now having by those arts escaped the dangers of the first time, and withal gotten strength, let the Soul at length come forth into the field as it were, and prepare to fight. But here also I think it fit to imitate

tate wise Commanders, who, as much as they can, sever enemies forces, that fighting with several parties, they may more easily conquer all. Mourning is a confused thing, it objects unto the mind many things at once, and in a heap, which being joyned terrifie, but being divided vanish. And the assaults it makes against you, are either in respect of her whom you lament, or of your self the mourner, or of your Children with whom, and for whom you mourn : Weigh these particulars severally, you will find partly, that there is no cause of grief ; partly, that the incommodity is much overbalanced by greater good. I will begin

begin with her. It is in all mens mouths, which we read every where in Christian Writers, but in *Antiphanes* too, (which you may more admire) a Heathen Poet, speaking in words of this Sense :

Lament your friends with sorrow moderate:

*They are not lost, but gone before,
where Fate*

*Disposeth all : and we, in order,
must*

*One after one be turn'd to the
same dust ;*

*And meet at the same Inn by se-
veral ways,*

*And in another World shall see
new days.*

We must dwell the longer upon this place, because it alone without the rest, if it be rightly considered, is sufficient for consolation. I would not have any credit given me without a most competent witness, the Doctor of the *Gentiles*, the Founder of *Churches*, called to be an Apostle by a voice from Heaven, who being in-dued also with Human Learning, all other arguments omitted, checks the immodesty of sorrow with this alone : I would not have you ignorant, Brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even

even so them that are asleep will God bring with him. It is the manner of Epistles to deliver in short that which familiar discourse doth express more liberally. But if *Paul*, as it is believed, after he wrote this, visited his Disciples of *Macedon* again, he might happily prosecute this most wholesome point more at large after this sort: Friends, whom nature hath made of the same kind with us, and the Word of God hath new made and raised to the same Grace, ye know it is our Duty thoroughly to purge out whatsoever old corruption remaineth in you; your countenance, your habit and gesture speak you to be

B 2 much

much and long grieved in mind, if any of your dearest Relatives be taken out of your sight ;' nor is it any marvel, for thus did your Fathers, and thus do the People with whom you live intermixed. Great is the power of a vice commended by the authority of Parents, and the diseases which have seized, not upon single Persons, but whole Nations, are very contagious ; but you must remember to what institution you have given your name : In your Baptism, when the washing of your body figured the cleanness of mind, I received your vow to forsake the World. Peace with God is not bought at

at any cheaper rate. We have Doctrines, we have also Rites which separate us from the World, and make us a People different from all the rest of Mankind : even our words are not the same; whom they call dead, we say are fallen asleep : so are we taught to speak by him, that is not only the Master of Life but Speech. What is the meaning of that new word ? That sleep is the image of death, even the Poets of the *Grecians*, and their Philosophers have delivered ; but with them the similitude holds not , which with us is most exact. By motion and action, we understand life : there is a defect of these,

when the body is tied up with the bonds of sleep, and lies as it were buried; when the Morning Sun hath driven away the night, that vigor, that was not lost but intermitted, returns again; mean while the Soul which hath a Power not depending on the Body, performing the offices of both times, perpetuates her action; so when the term of mortal life is come, the body lies torpid and unactive, whether it retain, as yet the shape it had immediately before, or else hath rendred its parts to the Original dust: but wait until the great day shine forth, there it will appear, the body rested for

a time, which seemed lost. In the mean, that part which is invisible, keeps possession of life, in behalf of the whole man. Compare with this our Faith, what others, running into so many by-ways, do conceive; when in very many, and the greatest things, their opinions differ, in this almost alone they agree, that they are without hope of life ever to return unto the body, and therefore deprive man of his immortality. For Man is a Body animate, not a soul without a body, nor a body without a soul. The soul it self departed from the body, many of them either think to be annihilated, or at least not to

B. 4 retain

retain the state of its own substance. So the whole man, to them, is destroyed without hope of restitution, as appears by those very Consolations which they apply to mourners. For they say, dead men indeed have no good; but neither have they any ill. Now altho' the opinion of these men is hard, yet their's is much harder, who make the soul out-live the body. For that lower place, which they will have to be the common Seat of Souls gone out of the Body, they describe as a wild place, horrid and dark, and of such a condition, that one would die another death to get out of it. Moreover, which

which is worst of all, they to whom other punishments are remitted, are (according to this opinion) everlasting-ly under this torment, a vain and never satisfied desire of returning back again to their former life. If some few among those men have any bet-ter conjectures, they doubt and fluctuate more like to those that wish then affirm. But ye have learned among the Ele-ments of our Doctrine, that Life remains in the Soul, and shall be restored to the Body. That which is the consummation of our desires, concludes the *formula* in our holy initiation. For being asked whether ye be-lieved the Resurrection of the

Body, and the Life Everlasting, ye answered every one before God and his Church, that ye did believe. Upon this *formula*, the Confession that you made, I now treat with you : but it is not sufficient to give a light assent, that persuasion must be firmly rooted in your minds, so shall it bring forth mature, and fair, and lasting fruits. Much will avail to this purpose, the attent meditation of those arguments by which you were induced to subscribe to this Faith. We caught you not by the affected Ornaments of Humane Eloquence, nor did we by a long chain of consequences, entangle the minds of the more igno-

ignorant ; but we brought the business to that , which is common to Men and Women, learned and unlearned, young and old, and which is accounted the greatest assurance of all, even to the judgment of sense. The most Famous inquirer into Nature among the *Grecians*, gives this reason why we have not the knowledge of many things ; because we can neither see them with our eyes, nor touch them with our hands ; by which way things are wont to come unto the understanding. God hath excluded us from this excuse and pretence for our ignorance. He hath presented to our hands and eyes a speci-

men

men and pledge of what we hope for. That Jesus Christ the Author of our Faith was nailed to the Cross, and died on the Cross, all *Jerusalem* saw; the Senate saw, the Roman band saw it with their eyes, and also that multitude of strangers wherewith that great City was then filled: that he was buried and lay in the Sepulcher two whole nights, and the day interposed, is manifest, both by the Declaration of the Seal, and by the Testimony of the Watch. So far we and our adversaries are agreed. This same Jesus, after that time, Women saw living again, his Followers also saw him both severally, and all the

the eleven together at divers times: there were some also that handled his hands and side. That nothing might be wanting to make Faith compleat, he shewed himself to be seen and heard by five hundred witnesses at once; who in good part are living, and do testifie the same. To come unto my self, I have seen him shining with Divine Majesty, and by his immediate authority was converted, and vowed to be his Servant, whom before I had persecuted. And can any one yet be doubtful? certainly, never did any equal Judge reject so many witnesses, men of integrity, and such as had no temptation to make a lie.

lie. This testimony is so far from being gainful to us, that we must pay for it with the loss of all things, for the saving whereof lies are wont to be invented: therefore do we incur the hatred even of our nearest Relatives; we are dispossess of our Estates, we are banisht from our Country, we are in hazard of our life every day. No man at so dear a price doth buy the pleasure of deceiving another. Now if our testimony be received by a most evident example, it is manifest that God can restore life to a dead body, and by the same argument it is evinced, that this shall be done for all the Disciples of Christ's insti-

institution, if that be certain, which was certainly heard by many thousands, that Christ hath promised it. For the Resurrection of our bodies is assured by Christ's testimony, the veracity of Christ is witnessed by his resurrection. Neither could it stand with the equity of God, to give that honour to one that spake not the truth, especially when himself, before the event, had set it for a sign: wherefore believe us, that Christ is risen; and believe Christ, that all shall rise to immortal blessedness, and blessed immortality, who die his Disciples. He shall present us to the Father, who hath once

once obtained such Grace with the Father, that no request of his can ever be in vain: he shall make us partakers of his Glory, and bring us into those places, where dwells an undisturbed Peace; where neither diseases shall approach the body, nor vices have access unto the mind; where shall be life without fear of death, and joys without mixture of sorrow. Some taste of this Supper hath the Souls already, that are departed hence in the Faith of Christ, in most sweet tranquility, waiting for the consummation of their felicity, together with the bodies. He that heartily believes these things

things must needs be so far from lamenting, that he will congratulate their happy condition, whom he hath sent away before him to the enjoyment of our common hopes: for in a true judgment they are not dead, but freed now at last from their mortality. This place of *Paul* hath carried me further then I intended, whilst I endeavour to examine every one of his words, and the force of them. for I am assured, there can be no better remedy applied to sorrow, then that which the Great Physician of Souls, among the infinite treasures of Saving Wisdom, hath brought down from Heaven. And yet,
how

how many things have I omitted, which might be drawn from the same Fountain ? but those considerations that we have deduced thence, if they be taken to heart, and received throughly, will be sufficient. Believe it excellent Sir, as if you saw it, the Soul of your Wife, for many reasons most beloved, begins already to enjoy the sweet fruits of her Vertues, and tasteth the Rewards promised to sincere Piety. The end and consummation of so many ages, when she shall be wholly restored to her self ; that immense accumulation of all good things, to which all that can be imagined is far inferiour, is

is not expected a far off, as by us ; but lookt upon by her at the nearest distance. What she hath in possession, is so great, that she wanteth nothing, and yet that is more which she seeth, she shall possess. Nor have you any reason to say , she might have staid longer before she went thither. Time is some advantage, and it is a great felicity to be quickly happy. How many evils partly certain, partly uncertain, doth he escape, who is called hence betimes ? how many are the examples of men that have paid dear for the lengthning of their life ? I might here relate the torments of diseases and the affronts

affronts of fortune, never more to be feared then when she flattereth, and the incommodities of old age, which every man that lives long shall be sure of. This one thing seemeth to me a sufficient benefit of an early death, to be put out of danger of sinning any more. It remains that you say, I am not sorry for her sake, but my own ; and to this I was now coming, for that is wont to be said ; but how unjustly, any one may easily understand, whose ejaculations have not made him deaf to the voice of reason. He that flies to his refuge, manifestly shews himself an offender against the Laws of Friend-

Friendship. For they that fetch the Original of Friendship from indigence , were entertained with the hisses of almost all Philosophers ; nor among the common people, whose manner is to measure most things by profit, could they make good their cause in friendship , the affection goes abroad, and without self-respect seeks the good of another. Applauses fill the Theatre, as oft as any *Pilades* derives upon himself the dangers of *Orestes*: so prone is the content of men to esteem it the office of a friend, in an equal matter, to prefer his friends safety before own. How much more ought the sense of our own

own incommodity and loss be swallowed up by the felicity of one we profess to love ; when we consider here is much more of good then there of evil ? *Zopyrus* is commended in the Story, because he cut and dismember'd his own body, to the end his King might obtain a great, yet but one City. In this case there was some comparison ; but in yours, if in the one scale you put your Wife advanced to the very Gates of Eternity, enjoying the society of Christ and the blessed Souls, free from every thing that may occasion either grief or fear ; in the other scale place your self destitute of those commodities

dities which a happy Matrimony prolonged for some more years might add unto you, there will be found no weight in your part of the ballance, the beam will not stand at all, but speedily turn with the great weight on the other side, as if on yours were nothing. What if I acquit you from this Comparison, and convince you, that your incommodities weighed by themselves are nothing really, but only in opinion? for wherein is he more unhappy who hath lost a Wife, than he who never had one? In opinion, there's some difference, for the memory of the thing once possessed represents the Image, the Image

Image excites the desire : but this is the judgment of the lower Bench, we may appeal. Let your reason aided by so much experience, and instructed by so much reading, sit in the Judgment-Seat, and pronounce the Sentence. That which is past, is not ; and therefore can have no efficiency : nothing is ours but whilst we have it ; afterward it pertains no more unto us, than that which is farthest from us. Really then, he that never had, and he that now hath not, are in the like case ; but that he seems the more ingrateful, who from the benefit he once enjoyed, takes an occasion to complain.

Would

Would you therefore see, how not miserable you are? look upon so many thousands of men who to their last years have willingly, and by their own choice lived a single life: in which number are many learned men, pious, prudent, and such as were not ignorant either of the good or evil wherewith married men are attended. Wives are helps and comforts to their Husbands: but they must be likewise helped and comforted. And if the burthen be equally divided, there is no more in one whole burthen, then in half of that which is double to it. Such is the Nature of the Contract, that it lays the

C har-

harder Bond upon the Men, to whose protection the infirmer Sex commends it self. One in the *Greek Comedy*, if God should offer him a double body, faith he would refuse the favour; his reason is, because with multiplicity of the parts, his care would be multiplied. It is indeed a pleasant thing in prosperity to have one, to whom you may do good: but the more favourably fortune fills your sails, the more you must contract them, and take heed lest even in the greatest innocence your behaviour give colour and occasion unto Calumny, which doth closely pursue men of higher fortunes. If any adver-

sity

sity befall you, it is true, the Wife partakes of the sorrow, but it returns and lies heavier upon the Husband ; as the rays of the Sun reflected from the Ground, do the more inflame the air. The grief derived from a dear person whom you behold grieving for you, is more grievous than the primitive. I alledge not these things as if I had undertaken the *Encomium* of a single life : it is enough for me to shew, that seeing either life hath its commodities tempered and mixt with the incommodities, it becomes every one with an equal and indifferent mind, to conform himself to that lot

C 2 and

and condition that hath befallen him. The last pretence of grief is the most specious, in respect of Children; whose Education, when the care is divided between the two parents, proceeds the better. This is somewhat, but herein hath God abundantly provided for you. You are a man of unwearied vigour; and if you please to use your whole strength, able to supply the place of both Sexes: cut off from your businesses and studies so much as that charge requires; yea, think that charge to be the best study and business. Matters of most consequence execute your self, the lesser commit to others: and

and as oft as you can, visit your sweet Children with your paternal eye, now also serving for the maternal. And look upon the great supporters of your House, your most gracious King, by whom your diligence and trust are well tried, and therefore well esteemed; your honourable Employment, your Estate virtuously acquired, your Kindred, Alliance, Friends, flourishing and prosperous. You see if any accession shall be made unto your labour, how great comforts are given you beforehand. Moreover, that very labour will decrease under your hand, when as every one of your Children shall

C 3 ripen

ripen in years, so he will succeed into the care both of himself and the rest : but how little of justice there is in your complaint of this burthen, you may even hereby understand. Had your Wife left you a House empty of Children, I believe as the custom is, you would say,

*O hadst thou left, some might
me Father call ;
O for one Child to play about
my Hall !*

But had some Prophet foretold before your marriage day, you shall for many years have a happy and peaceable enjoyment of your Wife only you

you know one of you must needs out-live the other : this indulgence shall be yielded to the more tender Sex, that she may not mourn for you. Choose whether you please, by her and after her to be called Father or no. You would have answered, I doubt not, let me have, when I can have her no longer, O let me have some living Images of her, and successors of our common fortunes.

*Riches then unhappy are,
When they do not find an Heir.*

Well then, what is it that compels you, or I may say, permits you to grieve ? Your

C. 4 Wife ?

Wife? but she is blessed. A Widowers state which is imposed on you? the single life hath adventured at all times to compare it self with wedlock, in point of felicity. Children? you would not be without them; if you were Childless, you would be more sorrowful. And do you now grieve because you are not childless? It is great morosity to accuse and complain of every fortune. But if this discourse may seem too rigid and severe, I will be a little more remiss, and grant that some adversity is befallen you yet will I thereby evince, that you have reason to rejoice. That the power and the wisdom

dom of God are unlimitted, we do all acknowledge. Hence it follows, nothing can happen without his knowledge, who is omniscient, without his permission, who is omnipotent. Whatsoever he either doth or permitteth, he hath good reason for it. God hath care of all things, but not equally ; because they are not equal. According to the several degrees of things, there be degrees of Providence. He governs with a more careful hand the affairs of Men, than of inferiour Creatures. And among all Mankind, he hath a nearer inspection over Kings, and other Rulers of the Na-

C 5 tions,

tions, who are, as it were, earthly Stars, from whose influence either the tempests of war, or the calms of peace descend upon the people. But above all, most dear unto that suprem Goodness are faithful Christians The divine Pleasure is, that Kingdoms themselves should be serviceable to them: and in all Constitutions through the whole World, they are favoured with a singular respect. Therefore, even those things are for them, which seem against them: according to that immutable decree, *All things fall out for the best to those that purely worship God.* Nor may we wonder if God keeps

keeps them not delicately ;
but under discipline. This
is a Father's part. Either
they must be purged by some
sharp and nimble medicine, if
they have contracted any con-
tagion from the multitude with
whom they converse ; or, be-
fore the disease take hold up-
on them, the souls health
must be preserved by some
wholesome , though bitter
portion ; or else, the souldier
of God is to be proved by
encountring with an enemy,
that himself may perceive, and
others may not be ignorant
what a proficient he is. Mat-
ters of difficulty are provided
for the exercise and illustration
of every virtue. God hath
always

always set godly men to such a task: but he justly exacteth more from Christian men, who by the very ensign of the Cross are given to understand, upon what terms they are admitted into service. The chief Captain himself having made his way to Heaven by patience, and struggled through many sufferings, hath consecrated the same way for us. The Souldier that is not called forth into any danger, may fear his Commander holds him in small esteem. And who would not courageously descend into that combate, wherein there is a certain reward for him that conquers, and certain conquest for him that

that fights? For he that is the Rewarder, is also a Helper, he shews the Crown; he supplieth Arms. Nor need we excuse our selves by pretence of weakness. The most equal Arbitr^e and Judge of the field, doth so fitly match every combatant, that he calleth forth none to fight, but whom he knows able, or will make so. He can no more deny his heavenly aid to the man that prays aright, than a loving and wealthy Father can deny bread to his Son, that asketh it when he is hungry. How many of the old Philosophers? how many also of a lower rank having but ordinary encouragements and supports, have subdued

dued Sorrow ? and shall we, who are neither destitute of the use of ~~reas~~on, nor of the succours of good learning, and besides are assured of that excellent and peculiar aid from Heaven, turn our back and yield to any calamity how great soever ? That can become no man, and you least of all, most honoured Sir, you are advanced to an eminent place, where you shine both by your own light, and by that which you borrow from the Majesty of your King. Whatsoever you do is conspicuous, and goes into example. Let it be hereafter said ; bear your Wife's death as *Maurier* did. Nor may you fear, being

ing suspected for to have loved your Wife less, if you mourn less. Keep her virtues in your memory, deliver them to your Children, and as you can by ingenuous and glorious monuments propagate them to posterity. These are truer Tokens of your love, than to do what she would not have you. Among all Nations the Wills of the deceased are sacred and inviolate, and not only such as are declared in word, or committed to writing, but also if by probable Arguments we can conjecture what their Wills were. You are not ignorant what her Will was, and what she desires now, if in that place of rest there be any care of our Affairs

Affairs ; to wit, that you may pass the remainder of your Life with greatest Felicity, and never think on her but with a quiet, and (if it may be) a joyful mind. The same you must suppose to be the Kings pleasure whom it concerns , that both in Body and Mind you may be strong and healthy. To add any more, might seem to proceed from a diffidence of your Wisdom and courage. What I have said, how much better could you say to your self ? and so, I hope, you have done. It would be a joy to me to have performed my duty , and that you needed it not. Nor will it be unpleasant to you, to be assured of your friends

His Consolatory Epistles. 61
friends fidelity by the succours
offered, although your victory
atchieved sooner then was
hoped, hath made them of no
use.

Lupisten, 11. Calend.
Mar. An. 1621.

The

The Answer of Monsieur
Maurier, to the aforesaid
Consolatory Epistle of Gro-
tius, Translated out of
French.

SIR,

I cannot enough express how
much I esteem my self
obliged unto you for the sin-
gular testimony I received of
your love, in condoling me
upon that stroke, which it hath
pleased

64 Monsieur Maurier

pleased God to lay upon me, and much more so, because you have seemed to forget your own calamity, to remember mine, and by your love endeavoured to unite them together, so as to make but one of the two, adding my affliction to yours ; as I cannot separate yours from mine. I learn therefore from this sad occasion, that your constancy, *non ignara mali miseris succurrere novit* (i.e.) that being acquainted with sufferings, you know how well to succour another in affliction. And I confess to you, that my malady is such as needs such a balsom, time having but very little or not

at

at all lessened it, for that can give no such prescriptions as I have received from you. Yours therefore needs not so much an excuse, as I need words to express my trouble, that it should be founded upon such an hindrance; tho', I hope, that God by his power and goodness (if it be his will) will exchange it for a blessing; in which, I hope, the Publick will share, as well as my self shall have a great advantage in the use of your Christian Remedies. I confess to you ingeniously, that after four months time, which hath past since I received this stroke (for since I count the

the days, and they seem years) my Soul hath been more eased by your solid Reasons drawn from the course of Truth, by so learned and industrious a hand, and proceeding from a heart so good, and a love so free; than any other means whatsoever. As for the quality of my affliction, I see you make a diligent examination and true judgment of it, omitting no circumstance that hath not his lenitive, and that makes me often to have recourse to the reading of that rare and excellent piece of piety; the which I shall enlarge more by far in my reading it, then you were in the

the writing it. And I beg of him, that hath put it into your heart to vouchsafe me such assistance by so efficacious an argument, to give me grace to draw the conclusion, and gather the fruit proportionable to my great need, and your sincere affection. Certainly I always have been taught and believe, during the course of my life, that we should possess things here below, as if we possessed them not, and that the lives of those whom God hath associated to us by the nearest ties, are not measured in this World by our desires or conveniences; and that it would go ill with Families, if those that

that are the principal pillars
and support were taken from
them, but that our retreat out
of this vale of miseries is
bounded by the wise provi-
dence of him, that at first
sent us into it : but I must
confess, that when I came to
use thoserules and maxims,
that the experience of all
Ages have found to be true,
I was as it were discomposed
and unable to defend my self
against the torrent that came
upon me unarmed, and not
expecting such an assault ;
whether it were the difference
in our years made me flatter
my self with the hopes that
she would outlive me (tho'
this was a feeble argument)

or

or whether I did not sufficiently represent to my self, that that which happens to many others, might be my lot, or whether, according to our too ordinary error, I put far from my thoughts that only accident that could most trouble the contentment of my life. Finally, I own with shame and regret, that this affliction coming so suddenly (or if it had not) yet did fall so heavily upon me, as stun'd and amazed me, so as I have not yet recovered it : and tho' in many other encounters and afflictions, I have essayed to appear with the courage of a man ; in this I have found my self even in-

D ferior

ferior to the infirmity of a woman : therefore I must again own, that in this sore tryal I have not only needed the counsel and help of my true friends, but particularly yours, who have so kindly lent me your helping hand ; and the reasons you have furnished me withal, have the more likelihood to work upon me, because that my affliction having by length of time obtained a truce, and my senses, by consequence less troubled, are become more capable to give audience to any thing that may be for my good. This therefore is to give you my most affectionate thanks, and to assure

assure you, that your succours have had the more effect upon my afflictions, as you have endeavoured to comfort me by experience, and with affection. Ever since the birth of my afflictions, she that is most dear to you, having performed to her, whom I lament, the office of a Sister, I am doubly obliged to you, since you have added your so signallized one, that I receive it as from an own Brother; and I assure you that both the one and the other, shall live in my memory so long as I live, and that I will nourish in my Soul a perpetual desire, never to be ungrateful for it, but that I may be able to

D 2 prove

72 Monsieur Maurier, &c.

prove to you, by all that lies in my power, the lively Sentiments that I retain of your great good will; upon this assurance, I shall earnestly desire our Lord, that he will be pleased to comfort you in your captivity, and me in my widowhood, giving us that which may most conduce to his glory and our common salvation, is the prayer of,

SIR,

Hague 17. of Your. most humble
March, 1621. and affectionate
Servant,

DU MAURIER.

A

UMI

A Second Consolatory Epistle
of Hugo Grotius to
Monsieur Maurier, upon
the death of his Son.

Honourable Sir,

When I received your Letter, my Wife (after some months uncertain state of health,) was then in the Physicians hands not out of danger; and what misfortune that was in a strange Country, where we can hardly find a faithful Friend, I need not tell you, who are so able to determine. It's now eight years since, partly by

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imprisonment , partly by banishment, we have been deprived of the sight of our Parents and Relations, and whatever in our Country next them is most dear to us. And in the mean time our enemies do not only reign, but also pursue us hither with their insults ; and they who had got into power by inveighing against the French, abused that power also to oppress us even in *France*. It's now almost two years, since there has been no regard had of me here ; but all these arts are used, that may shock the constancy of a generous mind : neither have I any consolation against so many afflictions.

fictions, but in the sight of my Wife and Children in misery, (whom my misfortune hath also brought hither.) Time will shew what the Prince of *Orange* designs : he complains he can do but little ; but if we depend on his good fortune, we are like to fail in our hopes ; for neither could *Lingen* be besieged, by reason of the approach of the enemies Forces, as also his Armies attempts upon the Sluce of *Gaunt* and the Country of *Hulstian* were disappointed. You'l think perhaps when you shall read this, that I make my complaints to you, who stand in need of comforts ; but I do it chiefly

for this end, that I may comfort you ; for I would have you sensible by my calamities, how many strokes of fortune your Son hath escaped by an early death ; which were much more to be feared for him, by reason of the greatness of his wit, and the probity of his mind, for these are the things which chiefly raise the envy of most men, as naturally as fire doth smoke, and from envy ariseth first contentions, then hatred, tho' never so undeserved ; and after use to follow these things, which I am not the first that have felt, nor shall be the last. But if my portion is not heavy enough to make a long

long life to be feared , think of others, who have their legs broken by falls from Horses, or overturning of Coaches ; or who being wounded in wars, gather up their shattered limbs, or who have worn out their sight by continued study, or who under the torments of the stone, may be said not so properly to live, as endure a lingering death ; there is none of all these which may not happen to any one, but only to him whom death hath placed in safety. Therefore when ever you think upon honour, famous Embassies, and such other splendid enjoyments, as to your Son, which we may ra-

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ther project in our wishes, then certainly promise our selves, think also that those calamities aforesaid might as well have befallen him, nay more probably, because in humane life there are many evils without any good, but no good without some mixture of evil, when I reflect upon this, I would advise you to imprint in your mind that saying of the *Comedian*, viz. *If you knew what space of life that he did not live, would have been a continued prosperity, death then had been untimely, but if longer life should have brought some intolerable evil upon you with it, then I suppose you would have been easily*

sily reconciled to death. But now if the death of all Christians is to be received by them, rather with thanksgivings to God, than sorrow and lamentation, more especially that death is certainly to be welcomed, and congratulated, which delivers an innocent age unexperienced and unpractised in the wickedness of the World, not only from the dangers of diseases and calamities, but that which is far greater, the danger of losing its innocence. Wherefore I would have you, Sir, often to say to your self, that excellent mind, that good disposition in him could no otherways have rendered me secure

secure of its continuance, but this : Now I have nothing to fear for him ; I have reason to thank God, for that enjoyment he gave me of him ; I have lost nothing by his death, which I was not contentedly without before he was born ; yea, there remains moreover to me this one advantage from his life, the memory of those things which I saw pleasant and entertaining in it, for which benefit (if I should return long grief of mind as an evil for that good) I should be ungrateful both to God and to him. You have long since, Sir, devoted your life to the study of Divine and

and Humane Wisdom, and you now have leisure not only to touch lightly, but thoroughly, to digest those studies, and those in truth teach us, that all our happiness is to be placed in the hopes of God's favour, and in the tranquility of our own minds and consciences ; and seeing, Sir, you have access freely to these, by the grace of God, and your own considerations, there will be no reason why you should seem miserable to your self, or to any wise man, altho' your self alone were your whole Family, and you lived without any hope of leaving posterity behind you. But now if we

we should leave these consolations of the learned and pious, and descend to the common peoples sense of things, there's much more reason they should think you happy then otherwise, only take care that by your grief for the loss of one, you do not undervalue the comforts of your surviving Children; nay, what should be added as a remedy for grief, imitate, Sir, the Husbandmⁿ, who doubling their care, for some branches being broken off, gather not the less, but more Grapes from their vines. But if in this, or any thing else I can serve you by my advice or assistance, - you have surely

surely one whom you have a right to command; in the mean while as far as I shall be able, I'll act the part of a friend in my prayers to God for you and all yours, nor that no misfortune may befall you (for the methods of Divine Providence do not permit that) but if whatever shall befall you, you may by a wise use thereof turn it to your advantage. Farewel. My Wife and Children, desire to be kindly recommended to you and yours.

Paris 19. Decemb. 1626.

The Superscription of the said foregoing Epistle, was to the vertuous and honourable *Benjamin Aubery Maurier.*

A

*A Third Consolatory Epistle
of Hugo Grotius to
Monsieur Maurier, upon
the death of his Daughter.*

SIR,

IF I had not long since received sufficient proofs of your constant kindness towards me, that hath been interrupted by no change of affairs, I should now have had a fresh instance of it in both turns of fortune, for to be

be touched with anothers happiness or misery, and that not only out of common humanity, but from a deep and inward sense of the Soul, that is truly to be a friend ; and you do friendly in communicating your grief with me of the same kind with mine ; for a divided grief (I know not how) becomes more tollerable. I not only know with the Philosophers, that my Daughter was born under the common Law of Mortality, but I am assured with all good Christians, that there is no other way to a quiet and eternal life ; a way consecrated by our great Captain, who has past it before, and

and from thence has that title. But if we reflect on our Age in which we see not only innocent persons, but whole Nations driven into banishment, illustrious Families reduced to poverty, and so many Marriages which were concluded to the wishes of Parents, prove unprosperous afterwards: what reason is therethat we should not return thanks to God, not only that he has given us the loan of our Daughters for a while, but because he has taken them from so many and so manifest hazards. And then what was wont to be said to those who were carried in triumph in this pompous

pous kind of life (a Thunder-bolt falling so near me) 'tis expedient that I should say the same to my self, viz. that I am a man. Concerning your other trouble which you rather intimate then express (my Wife hath already heard somewhat of it from Mr. Marbel's Wife) and for which I wish I could as easily find a remedy, as I am heartily sorry for it.

*He being then
Ambassador
in France for
the Crown of
Sweden.*

Paris, March 30.

1635.

Hugo

Hugo Grotius, his
solatory Epistle to the
honourable Francis Thu-
anus.

Noble Sir,

I may seem perhaps to be somewhat late in the duty which is wont to be performed to mourning friends ; I will not make business my excuse, for you have long since so highly deserved of me, that whatsoever would by any means be deferr'd, I ought to postpone it to my care and love of you. I have

have something else to say ; many of your friends made haste, because they thought you were to be put in mind not to indulge too much to grief ; but I who knew how from your Childhood you have been instructed in all the Precepts of Divine and Humane Wisdom, did not think you needed so much to be advised as to have some space given you, wherein you might recal to your mind, and use those things which you already know full well ; that we are born under this Law patiently to submit to the will of the most wise Governor of the World ; that nothing

nothing is given us here in this World as our proper possession, but only for our use. That besides what hath been learnedly discoursed by the ancient Philosophers concerning the immortality of the Soul ; we have the promises of the Gospel infallibly confirmed by the death and resurrection to life of him who made them, of which being assured, we ought not for our own advantage or pleasure, to envy our friends their happy lot. These things *Thuanus* would say to others, but none ought to *Thuanus* but himself. Wherefore since you had time enough to reflect on these

these things, I don't now exhort you to put out of your mind that bitterness, which if it doth good to none, is grievous to him that bears it, and would be (if they could know it) highly displeasing to those for whose sake it is entertained ; but I congratulate you as not doubting, but that it is already laid aside. And yet if there remain any sparks in these covered embers, I'll tell you what thoughts I have had when I have been, (as I have been often) under the like circumstances, that we have many surviving Relations and Friends, equal to those

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Relations lost ; that it is an injury to these that survive, not to rejoice more for this happiness than to be afflicted for one less. Fortune doth not deal ill with them for whom it is contented to take the lesser part. What have not many wise men believed, *viz.* That thanks ought to be returned to God as a Deliverer on the account of those whom an early death hath placed out of the reach of the chances of this Mortal State. And the Greek Proverb says, *He that is beloved by the Gods, die young,* if that had always some reason, it hath certainly the greatest in this age of ours ; other ages have

have seen the banishment of particular men, ours of whole Nations driven from their native Soil. You may now see beautiful Countries made like the deserts of *Arabia*, Wars in all parts, and amidst those Wars other double Wars from the rapine and cruelties of Souldiers; amidst so many calamities either surrounding us, or hanging over our heads, there is nothing safe but death. He that is taken out of so great a storm, and from so much confusion; how can we look on him but as one that hath made an escape? besides I was glad to find by your Letters to your Friends, you seek for in business a manly consolati-

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on of grief : there is opened for you a large field, you are among illustrious and famous Generals, amidst Armies who drive the enemy before them, and shew to the *Rhine* the ancient boundings of *Gaul*, those Gallick Arms that have been a long time forgotten : then when I turn my thoughts to all Countries, I find the King hath every where success, and the enemy only become a spectator of his own losses, to strike into so many armed men a reverence of Justice, of a Camp to make it a City is a great thing and worthy of your self : Martial Jurisdiction (that I may speak in *Tacitus* his words) doth not ex-

exercise the subtlety and cunning of civil Judicatures, but requires that natural Prudence, which the same Author so much commends in his Father-in-Law. But then in so great impunity , and even glory , as there is now in robbing the Publick Treasure, how noble is it to give an example of abstinence. To be conscious of these vertues, is a shield of tranquility impenetrable to all the darts of affliction. We your friends sing your praises with good Omens, wishing you may be always like your self, your Father, and Grandfather. Farwell, noble Sir.

*Paris, the Calends of
August 1635.*

E 2

A

*A fourth Consolatory Epistle of
Hugo Grotius, to Monsieur
Maurier, upon the death of
his eldest Son.*

Illustrious Sir,

I will use that liberty which you have given me, and write to you in a language which I am not sufficiently skill'd in, tho' learn'd by me not so ill as the rest: I should excuse my not waiting on you when I was lately at the *Hague*, but that your prudence may have suggested to you my excuse. I will not take Sanctuary in business, which ought not to be so great as to make us forget our duty. But when I was

was told of the mournful Funeral in your Family, I would not meet a green grief. For I know the make of our Souls to be such, that of the two parts it consists of, the passions always get the start of our reason: I am no admirer of that School of philosophy, which forbids us to be moved either with Prosperity, or Adversity, this Opinion first reproaches nature, which hath not only planted these passions in the Soul, but hath assigned them their respective Seats, and Instruments in the Body; and then, as much as in it lies, this Opinion disarms the Divine Providence, and takes (if we may so speak) from the great Charioteer of the World,

E 3 both

both his spur and bridle, since it suffers us to be sensible neither of his rewarding, nor his correcting Hand. The Christian Philosopher teaches us another lesson, we must (saith he) sorrow, and must give over sorrowing. It is matter of grief to loose our Children, but it is much more miserable not to be able to set bounds to our grief. Mourn, because it is an evil to be deprived of those dear pledges: but soon cease from mourning, because he who is perfectly good, would not send this evil to you, but that he is able out of it to bring forth good. How shall he fight, who hath no enemy? how shall he overcome, who doth not fight? and how shall

shall he be crown'd who doth not overcome ? if the great Preacher of the *Gentiles* could now speak to you, who when he makes it a crime to be without natural affection, doth plainly condemn the Doctrine of the Stoicks, yet saith in another place that to be overcome with sorrow is the manner of Heathens, not of Christians ; he, I say, would not bid you offer violence to nature, nor harden your mind against the divine strokes, neither would he fly to that miserable consolation, *viz.* you must endure it, because it is not in your power to alter it. But he would rather speak to you after this manner : Your own flesh and blood, your first born and

and of the better Sex, is taken from you, and of so much the greater hopes the nearer he was come to age: I don't wonder that this gives you trouble; it is physick; and no physick is pleasant to the taste, and when by grieving, you shall have understood, what is administered to you, then by wise reflection consider to what end it is administered. Reflect on those supports of life and great dignities, which God hath formerly and of late conferr'd upon you, look on your house filled with a beautiful and hopeful Off-spring, and newly increased with a happy birth; whilst you thus abound with prosperity, God hath touched you in one part
to

to try whether you are sincere or humour som in your love of him. It is ungrateful to grieve, that one is taken away, and not much more to rejoice that so many are preserved with you. But if the enjoyment of so many surviving Children cannot make you forget the loss of one, remember you are a Father but it is not like a Father so much to prize his own enjoyment, as to envy his Son a great and solid happiness. If some King should invite any mans Sons to him with proposals of great advantages and honours, the remembrance of his sons happiness would without doubt make him very well contented with his absence. Your Son the King of Kings hath call'd to himself

himself, never again to remove him from his presence: What can be more honourable than to stand before him, who is Lord of Heaven and Earth? who is richer than he, who possesses him, in whom are all things? To wish him call'd back into this low vile, poor region, a scene of vanity and misery, that is barren of virtue, and abounds with wickedness, in which Faith Staggers and Charity grows cold, would be a very ill way of consulting the good of ones Friend. Add hereto, that he is not lost, but gone before; and rejoice that whilst you are yet on Earth, you do already, as it were, in some part of you, take possession of Heaven, and the separation is not long, you will

will shortly follow your Son ; nay, you are now following him , since you have been mourning for him, you are got nearer to him. There is no doubt (noble Ambassadour,) But that the Ambassadours of the great King, our Lord Jesus, would (if they could speak to you) say somewhat like this ; nay, when you read their writings, they do say this to you. But if some Human Comfort may be added to such divine ones ; Its no contemptible remedy, that private cares ought to give place to the Publick. There are great affairs which the interest of your Prince, as well as your advantage, require you to undertake the management of. Those will by degrees

grees lessen , and afterwards quite take off the sense of your domestick troubles. I do not, Sir, write these things to you, supposing you do not already know them better than my self, or that you cannot draw out for your use these things you know ; but because it gives strength to our own thoughts, when others say to us the same things that we think, and I was unwilling to omit this opportunity of testifying the great esteem I have for you, which if you believe,I shall obtain the thing I am most ambitious of. Farewell.

Rotterdam. June 5.

1614.

F I N I S:

